



The Influence of Self-Concept on Quarter life Crisis Moderated by Social Support for Batak Women Entering the Emerging Adulthood

¹Dwi Septi Aryani

(Clinical Psychology Department, University North Sumatera)
Corresponding Author: Dwi Septi Aryani

ABSTRACT: This study aims to determine the influence of self-concept on quarterlife crisis moderated by social support for batak women entering the emerging adulthood. This research used the quantitative method. This study involved 272 batak women entering the emerging adulthood. The measuring instruments used in this research are quarterlife crisis, self concept and social support scale. Data in this research were analyzed using simple regression analysis and moderated regression analysis methods. The result show that self concept have a negative and significant effect on the quarterlife crisis among batak women entering the emerging adulthood. This means that higher the self concept, than lowest the quarterlife crisis among batak women entering the emerging adulthood. And the second result is social support moderated the effect of self concept on the quarterlife crisis. This means that social support strengthens or weakens the influence of self concept on quarterlife crisis.

KEYWORDS: Quarterlife Crisis, Self-Concept, Social Support, Batak Tribe Women who are stepping into emerging adulthood

Received 14 May, 2023; Revised 24 May, 2023; Accepted 26 May, 2023 © The author(s) 2023.
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I. INTRODUCTION

The stages of development that are quite attention-grabbing are the stages of transition from adolescence to early adulthood in the age range of 20-30 years. This transitional stage is called emerging adulthood (Arnett, 2004). This transitional stage requires a fairly good adaptation of an individual. The developmental tasks during the transition from adolescence to early adulthood are starting to choose the right and appropriate education for themselves, starting to work, choosing a life partner, learning to live with a husband/wife, starting to form a family, raising children, having a household, accepting/taking civic responsibility, find a fun social group. According to Papalia & Feldman (2014) at this time a person has begun to explore himself, begins to live separately from parents and independently. Begin to develop systems or values that have been internalized previously. This period is a period when individuals begin to explore themselves and their environment.

There is a phenomenon that occurs and makes an individual when in this transitional period experience confusion to live his life going forward. Confused to fulfill his developmental tasks. This confusion can be called a quarterlife crisis (Robbins & Wilner, 2001). Usually quarterlife crisis is experienced by individuals in the age range of 20-30 years. Quarterlife crisis can cause various kinds of pressure and anxiety including indecision over career achievements, financial opportunities, increased competition between members in a group, rampant psychological issues, and fear of establishing relationships. This creates a stress response, anxiety, and even depression. There are feelings of anxiety, pessimism, low self-esteem, helplessness and also an exaggerated picture of the weakness of his condition that he has not done much (Robbins & Wilner, 2001). At this time, an individual tends to have questions about himself, about his future and others. The process of finding answers to all these questions then makes individuals face various challenges, from these challenges individuals try to find solutions to overcome them, but of all the problem solving efforts, not all individuals find the right problem solving. A survey conducted by LinkedIn (2017) stated that 72% of young professionals in the UK experienced a quarterlife crisis at the age of 26 years and 9 months. On average, this crisis process lasts for about 11 months.

According to Dickerson (2004) more women experience quarterlife crises than men, because the demands of women now are not only limited to marrying and caring for a family, but to be able to work, have a good career and financial condition, and build a social life. On the other hand, women are still required to marry before the age of 30 because Asian nations, especially Indonesia, adhere to a collectivistic culture (Arnett, 2004).

Collectivistic cultures simply prioritize the need to continue lineage and consider the response that will be obtained from the environment. Census data shows that unmarried women have increased from the previous number. The data collection is carried out by the United Nations Department of Social Economy. Census results show that in 2000, there were 16.7% of women aged 25-29 years who were single. In 2005, the number of single women increased significantly, namely 19.7% (World Data Marriage, 2015). This data is also strengthened by independent research conducted by *tirto.id* in 2016 which showed that 24.9% of women did not want to get married (*tirto.id*).

Researchers understand that the quarterlife crisis is related to cultural factors. This research focuses on women of the Batak ethnic group who are at the age of emerging adulthood. Based on the results of research from Firmando (2018) states that the goals of life for the Toba Batak tribe are wealth (*hamoraon*), many descendants (*hagabeon*), and honor (*hsangapon*). The main purpose of marriage according to the Toba Batak ethnicity is to have children. A woman who has given birth to a son is considered to have fulfilled her duties and to have a son is a gift. Toba Batak society adheres to a patrilineal system, everything is arranged based on the father's or male lineage. The husband will thank the woman who gave birth to a son and respect him even more. A wife like this is called *boru naung gabe* (a woman who has been blessed with offspring). If the woman does not succeed in giving birth to a son, the woman is considered a woman who has failed and will not get respect. The same opinion was expressed by Irianto (2003) He stated that women "must" give birth to sons, be good mothers and wives for family members, as well as be good relatives for their extended family, and have various obligations.

work, but do not have the right to speak in various (customary) family meetings.

The Batak Toba community often perceives women as inferior so that there are various terms that weaken women, which results in the position of women being unequal to men. There are three epithets that describe the position of women in Batak Toba culture. First, as "*boru ni rajanami*" by her husband which means "daughter of our king". Although this nickname sounds honorable, it can be interpreted that the position of a woman is determined by her father, she is part of her father. Second, as "*inang soripada*" means "exalted king of the house," which shows more of the domestic role of women. This nickname is parallel to "*portalaga*" which means, carrying out household chores with all kinds of trifles, it is also parallel to the term *pardihuta* he who has interests in the village, while the husband's nickname is *pardibalian* which means, who advances family affairs outside the scope of the household. Third, as the "opener of a new relationship," only through marriage and giving birth a son, a woman has meaning and human dignity in the Toba Batak society. Women open new kinship relations through marriage. Without marriage, he does not have any status and dignity in the Toba Batak society (Hutabarat, 1999).

This is in line with the Karo Batak tribe, according to Nofasari (2019) women who come from the Batak Karo have an obligation to marry and give birth to sons. Sons are very important to carry on the family lineage. Ulina (2018) states that the bearer of social status in the Karo family is a son, the son is the pride of the parents. Women are considered as weak, helpless, emotional creatures and homeworkers. In the Toba Batak people who carry on the clan in the customary genealogy are sons while daughters are not taken into account at all, if there are no sons then the genealogy of the family will be forgotten and its existence will no longer be remembered. This certainly adds to the pressure for Batak women. On the one hand, they have to get married because they want to continue their lineage and fulfill their developmental tasks. custom. The position of men in the Batak tribe is also more calculated and more meaningful than that of women. This often makes women from the Batak tribe have a negative view of themselves, they want to develop themselves but are hindered by the prevailing values and culture (Irianto, 2003).

Based on the results of the research above, it can be seen that their views or assessments of themselves and pressure from their families are factors that have quite an influence on the crisis they are experiencing. Factors that influence the quarterlife crisis are internal factors (Arnett, 2004) and external factors (Nash & Murray, 2010). There are five internal factors that influence the quarterlife crisis. The first is identity exploration, which is a process experienced by an individual to prepare himself to enter the next life. Identity exploration will build awareness of an individual's life choices. Second, instability, namely a change that is felt continuously by an individual, these changes will lead the individual to always be ready in various circumstances that are not in accordance with his plans. Third, focus on oneself (self-focused), namely individuals begin to build competence to carry out their daily activities, explore a deeper understanding of who they are and what they want in life. Fourth, the imbalance of feelings (feeling in between), namely the stage of an individual being in feelings between adults and adolescents. Individuals must meet several criteria to become fully mature. Fifth, the age of possibilities, that is, individuals experience various possibilities and opportunities regarding work, life partner, and philosophy of life.

Of the five factors, identity exploration is closely related to self-concept. Individuals who experience a quarterlife crisis are usually confused about their own desires, are unable to understand themselves, experience confusion about their identity, which makes the individual's condition even worse. Self-concept cannot be separated from understanding and positive or negative views of oneself. According to Chaplin (2000) self-concept is an individual's evaluation of himself, an assessment or assessment of himself by the individual concerned. Self-concept is formed because of the interaction with the people around him. According to Rini (2004) self-concept

is defined as a person's belief, view or assessment of himself. Based on the opinions of the experts above, it can be concluded that self-concept is an important aspect of an individual's life, self-concept will determine how individuals interact with their environment. Self-concept is also an individual's beliefs, views, assessment of himself. The connection between self-concept and quarterlife crisis can be seen from research conducted by Zarqan, I. A., Hendriyani, C. H., Syakarofath, N. A., & Pamungkas, P. D. (2020). This study found that self-concept has a major contribution to reducing the quarterlife crisis in the millennial generation aged 18-30 years.

The second is external factors according to Nash & Murray (2010), namely friends, romance, relationships with family, work life, career, and challenges in the academic field. Every human being has interpersonal relationships. Interpersonal relationship is a relationship between one individual and another individual. This happens because humans are actually social creatures and definitely need other people. Humans need help from their environment, it can be from family, friends, girlfriends, and others. This form of reciprocal relationship is called social support. Forms of support consist of verbal and nonverbal support. Verbal support can be in the form of expressions of encouragement, expressions of affection. Nonverbal support is giving something in the form of objects that will make other people feel happy, and feel that they are cared for. In this study, social support acts as a variable that moderates the influence of self-concept on quarterlife crises in women of the Batak ethnic group who are entering adulthood. This is because the factors that affect self-concept and quarterlife crisis are related to receiving support both verbally and non-verbally which can increase or decrease self-concept towards the quarterlife crisis experienced by an individual. This study wants to prove whether social support can be a variable that can strengthen or weaken the influence of self-concept on quarterlife crises in Batak women who are entering emerging adulthood.

II. MATERIAL AND METHODS

This research were using quantitative method to test the hypothesis. The study was conducted on batak women entering the emerging adulthood. The data were collected from the campus via online form. The participants were assured of the confidentiality of their information. Only participants who were willing to participate in this study were taken. The number of participants was 272 batak women entering the emerging adulthood.

Scales Used

Self Concept: This scale consists of 21 items that reveal the level of self concept towards Batak Women Entering The Emerging Adulthood. This scale based on three components from Calhoun and Acocella(1990) namely knowledge, hope and evaluation.

Social Support: This scale consists of 24 items that reveal the perceived of social support towards Batak Women Entering The Emerging Adulthood. This scale based on four dimensions from Sarafino (1994) namely emotional support, Instrumental support, Information Support and Award support.

Quarterlife Crisis: This scale consists of 26 items that reveal the level of quarterlife crisis towards Batak Women Entering The Emerging Adulthood. This scale based on six dimensions from Robbins and Wilner (2001) namely indecision in decision making, hopeless, negative self-assessment, stuck in a difficult situation, anxiety, worried about interpersonal relationships.

STATISTICAL ANALYSIS

This study used quantitative method using simple linear regression and moderated regression analysis to see the effect of Self-Concept On Quarterlife Crisis Moderated By Social Support For Batak Women Entering The Emerging Adulthood. The Statistical Packages for Social Sciences (SPSS, 24.0) was used in this research.

Table 1: The Influence Of Self-Concept On Quarterlife Crisis Moderated By Social Support For Batak Women Entering The Emerging Adulthood

Hypothesis test	Score F	Sig.	R	R Square	Coefficient Regression	Score t	Status
Constant					124.767		
Self concept	131.068	.000	-.572	.327	-0.733	-11.449	Accept H1

Based on the table, the results show that the significance value of the self-concept variable for the quarterlife crisis is .000 with an R value of -.572, it means self-concept has a negative and significant influence on the quarterlife crisis. The higher the level of self-concept of a Batak woman, the lower the level of quarterlife crisis she is experiencing and vice versa

Table 2: The Influence Of Self-Concept On Quarterlife Crisis Moderated By Social Support For Batak Women Entering The Emerging Adulthood

Hypothesis test	Score F	Sig.	R	R Square	Regression Coefficient	Score t	Status
Constant		.000			195.682		
Self concept (X)		.000			-1.122	-3.625	Accept H2
Social Support (M)		.000			-1.021	-3.844	
Moderation (X*M)	80.538	.047	.689	.474	.007	1.993	

Based on the table, the results of the moderating variable significance is .047, it means social support moderates the effect between self-concept and quarterlife crisis, social support is able to weaken or strengthen the influence between self-concept and quarterlife crisis.

III. DISCUSSION

The first hypothesis in this study states that self-concept has an influence on quarterlife crises in Batak women who are in emerging adulthood. Based on the results of the research and statistical tests that have been carried out in this study, the first hypothesis is accepted, namely the results of a correlation coefficient of -.572 with a significance of .000, meaning that there is a significant negative effect between self-concept and quarterlife crisis in Batak women who are entering emerging adulthood. This means that the higher the level of self-concept of a Batak woman, the lower the quarter-life crisis they will experience, conversely, the lower the self-concept of a Batak woman, the higher the level of quarter-life crisis they will experience.

The results of this study are in line with research conducted by Masluchah, Mudifah, & Lestari (2022) which states that based on the statistical results the correlation coefficient is -.416 with a significance of .000 meaning that the higher the self-concept level of an individual, the lower the quarterlife crisis will be. He experienced and vice versa. This research is also supported by research conducted by Zarqan, Hendriyani, Syakarofath, & Pamungkas (2020) who found that self-concept has a major contribution to reducing quarter-life crises in millennials aged 18-30 years.

The second hypothesis showed that the significance value of the moderating variable of social support was .047, which means that social support moderates the effect of self-concept on quarterlife crisis in Batak women who are entering adulthood. The result of R² is the effect of self-concept on quarterlife crisis in Batak women who are in emerging adulthood before the moderating variable is .327, which means that the effect of self-concept on quarterlife crisis is 32.7%, after moderating variables, namely social support, value R², the effect of self-concept on quarterlife crisis is 47.4%, while the rest (52.6%) is caused by other factors not examined in this study. Research conducted by Putri (2020), that there is a significant negative relationship between social support and quarterlife crisis in final year students. The higher the social support that is owned, the lower the quarterlife crisis in final year students and vice versa.

Based on the results of this study, it is known that the number of women who have a high quarterlife crisis is 130 people and there are 142 women who have a low quarterlife crisis. Based on the distribution of subject data, the age group that filled out the questionnaire the most was the age of 20-21 years, where on average they were still in college and not yet in their final semester. Besides that, based on the distribution of data that refers to the subject's education, the most dominant education level is Bachelor's Degree, on average they are still students and have not finished their education. Several previous studies related to the quarterlife crisis were mostly experienced by final year students, not students as a whole. A survey conducted by LinkedIn (2017) stated that 72% of young professionals in the UK experienced a quarterlife crisis at the age of 26 years and 9 months. On average, this crisis process lasts for about 11 months.

Research conducted by Herawati & Hidayat (2020), obtained the result that the level of quarterlife crisis for early adult individuals in Pekanbaru was at a moderate stage, namely 43.22%, followed by a high category of 27.97%. The results of this study also show that the factors that influence the quarterlife crisis include gender,

status and occupation. The conclusion of this study shows that early adult individuals in Pekanbaru who experience a quarterlife crisis are dominated by women, are unmarried and do not have a job.

Individuals entering adulthood need to form relationships not only with lovers but with their social environment such as parents, friends, relatives, neighbors and others. The quarter life crisis is also based on a myth that develops in society that women do not need higher education, so that higher education will make a woman anxious about her life because of this myth (Primala, 2017). This is also in accordance with the interviews conducted by researchers with respondents who received master's education. They said that many said men would be less inclined to approach women with higher education, so that difficulties in finding a partner would be a problem they had to face and would increase the quarterlife crisis they are experiencing.

The above is reinforced by a news article published by Kumparan (2023) that women experience a more dominant quarterlife crisis compared to men. For men, this is because there is a standard age for marriage for women, a maximum age of 25 years must be married, if not married, the woman will be said to be an old maid. On the other hand, women also want to have higher education, while advanced education will make women focus more on their education and miss the ideal age of marriage which has become the standard of society in general. Women who are taking or wishing to take further education are vulnerable to experiencing a quarter life crisis due to difficulty in making decisions, wanting to get married or continuing their education. The impact that is often experienced is that women will be vulnerable to stress, pessimism, anxiety and even depression. Pressure from the family will also make this condition worse. According to Dickerson (2004) more women experience quarterlife crises than men, because the demands of women now are not only limited to marrying and caring for a family, but to be able to work, have a good career and financial condition, and build a social life. On the other hand, women are still required to marry before the age of 30 because Asian nations, especially Indonesia, adhere to a collectivistic culture (Arnett, 2004). Collectivistic cultures simply prioritize the need to continue lineage and consider the response that will be obtained from the environment.

Agustin (2012) argues that as a patriarchal country, culture in Indonesia still considers that marriage is the main achievement that must be achieved, especially for women. If before the age of 30 they are not married, the term "spinster" or "unsold" will become a stigma that is firmly attached to a woman. This is what makes aspects of interpersonal relations a problem that affects emotional aspects, especially women. On the one hand, apart from being required to get married, women today also have to start thinking about the financial situation of their family, having a good job and good education.

In this study, the quarter life crisis experienced by Batak women is felt to be more severe with the assumption that successful women are women who are able to provide offspring so that the lineage in the family is not interrupted. The dilemma occurs when Batak women must comply with several customary rules that bind them. The Batak woman cannot immediately choose the

person she wants, they must know in advance what clan their husband is from, because there are several clans that cannot marry each other due to kinship and so on. If this is violated, the Batak woman will get into trouble socially, in custom and in her own family. Based on the results of research from Firmando (2018) states that the goals of life for the Toba Batak tribe are wealth (hamoraon), many descendants (hagabeon), and honor (hsangapon). The main purpose of marriage according to the Toba Batak ethnicity is to have children. A woman who has given birth to a son is considered to have fulfilled her duties and to have a son is a gift. Toba Batak society adheres to a patrilineal system, everything is arranged based on the father's or male lineage. The husband will thank the woman who gave birth to a son and respect him even more. A wife like this is called boru naung gabe (a woman who has been blessed with offspring). If the woman does not succeed in giving birth to a son, the woman is considered a woman who has failed and will not get respect. Without marriage, he does not have any status and dignity in the Toba Batak society (Hutabarat, 1999). The same opinion was expressed by Irianto (2003) He stated that women "must" give birth to sons, be good mothers and wives for family members, as well as being good relatives for their extended family, and have various work obligations, but do not have the right to speak in various (customary) family meetings. It is proven that there are 34 Batak Toba women experiencing high quarterlife crises with low self-concept and low social support.

Researchers understand that cultural factors have a close relationship with the quarterlife crisis experienced by an individual. Another study conducted by Duara, Jones, & Madil (2018), found that there were differences between the quarterlife crises experienced by Indians and British. For Indians, the quarterlife crisis they experience comes from parental standards, so parents indirectly set a standard of success for their children, this is different from the British quarterlife crisis, which they experience precisely because of a historical milestone or the achievements of their colleagues. not because of parents or family. In addition, research conducted by Yeler, Berber, Ozdogan, & Cok (2021) there have been changes in Turkey socially, economically and at work. The quarterlife crisis experienced by Turkish women is more dominant when compared to Turkish men. This is because the conflict that will be experienced by a woman in Turkey with her family is also greater than that of men. Many Turkish women still depend on their lives and live with their parents at an ideal age when they are able to be independent and not financially dependent on their families. Women who have an age range of 20-30

years are more dominant in having a quarterlife crisis than men. In this study, men tend to experience a quarterlife crisis in the age range of 20-25 years. Not everyone who enters the quarterlife crisis phase can overcome the crisis that occurs in their life. People who experience a quarterlife crisis are usually in a state of depression, frustration, or even feel trapped in complex anxiety and feel depressed. Of course if this goes on continuously it will affect his mental and physical condition.

Based on DIY news (2023), it is revealed that people who experience a quarterlife crisis tend to feel pessimistic, have worries about love, career, finances. Apart from that, the crisis that they are experiencing is exacerbated by pressure from outside, with various kinds of questions that they cannot answer. The impact caused varies from emotional, physiological, and also self-function. There are several ways you can do to overcome this quarterlife crisis, including finding support and a healthy environment, trying new things, developing talents and interests within yourself, and never comparing yourself to others.

This is in line with the theory expressed by Robbins & Wilner (2001) that quarterlife crises can cause various kinds of pressure and anxiety including indecision over career achievements, financial opportunities, increased competition between members in a group, widespread psychological issues, and fear of establishing relationships. . This creates a stress response, anxiety, and even depression. There are feelings of anxiety, pessimism, low self-esteem, helplessness and also an exaggerated picture of the weakness of his condition that has not done much.

IV. CONCLUSION

Self-concept has a negative effect on quarterlife crises in Batak women who are entering the era of emerging adults with a significant contribution of self-concept to quarterlife crises, namely 32.7%. This means that there is self-concept protection against quarterlife crises of 32.7% while the other 67.3% are other variables not examined in this study. In addition, the correlation correlation obtained is -0.572 , meaning that the higher the self-concept of Batak women who are entering the era of emerging adults, the lower the level of quarterlife crisis they will experience.

Based on the statistical results of the effect of self-concept on quarterlife crises moderated by social support for Batak women who are entering adulthood, an F count of 80.538 is obtained with a Sig. $.000$. This suggests that social support moderates the effect of self-concept on quarterlife crises in Batak women who are entering adulthood. Furthermore, based on the value (R^2), the effect of self-concept on quarterlife crises in Batak women who are entering adulthood before entering the moderating variable is 32.7%, which means that the contribution of self-concept variables to quarterlife crises is only 32.7%. After including the social support variable as a moderating variable, the value (R^2) increased to 47.4%, which means that social support is able to strengthen or weaken the influence of self-concept on the quarterlife crisis in Batak women who are entering emerging adulthood.

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